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of the effect upon China and upon American prestige in China of the withdrawal of American bankers from that loan. With great fullness the author develops his view of China's political and financial position and of the duty toward her of a friendly nation. In brief, since China must have loans if she is to become stable, and since loans are impossible without the security that government backing gives, it was not a friendly act on the part of our Government to withhold that backing. In other words, Mr. Millard holds, not illogically, that the same method which may be, and has been, used for the disintegration of China may be and ought to be used as a means to preserve her integrity. It is obvious that here is one of those cases in which the righteousness of theory (as represented by the principle of non-interference in another nation's affairs) and the righteousness which regards the immediate end do not coincide.

From this point onwards the treatise advances upon still more controversial ground; it becomes an effort to prove that Japan is by fixed policy hostile both to China and to the United States, while the United States, by right and logic, the best friend of China. Mr. Millard's analysis of Japanese policy, beginning with the seizure of Kiaochow, is thorough and impressive. His discussion of the effect upon the United States of Japan's belief in "irrepressible expansion" seems better founded than most of the arguments which advocates of preparedness have found to justify their fears of war. If the facts have not been generally appreciated in the United States Mr. Millard would find the explanation in those causes which he explains in his outspoken and interesting chapter upon "International Publicity and the Far East."

At lowest, it may be said of Mr. Millard's book as an argument for preparedness and for a positive American policy in China, that it makes a far deeper impression than do most arguments of similar tenor not only through its massing of important facts but also by virtue of what seems an unusual frankness—a quality that is easy to distinguish from mere rhetorical assertiveness.

ALFRED RUSSEL WALLACE: *Letters and Reminiscences*. By James Marchant. New York: Harper and Brothers, 1916.

The place of Alfred Russel Wallace in the first rank of thinkers is forever assured. In spite of his modesty, his anxiety that the chief credit should always be given to Darwin, Wallace has been highly and justly honored as the co-discoverer of the great principle of Natural Selection. He himself might have objected even to the term "co-discoverer," in so far as it might seem to imply coincidence in time between Darwin's flash of insight and his own. Just how the matter stood, Wallace explained, not for the first time

but most fully and most publicly, on the occasion when he received the first Darwin-Wallace medal, presented by the Linnean Society in 1908. His speech of acceptance, hitherto unpublished except in the *Proceedings* of the Society, besides much more that is fresh and interesting, is printed in the book of letters and reminiscences entitled *Alfred Russel Wallace* which James Marchant has recently given to the public.

"The one fact," said Wallace, "that connects me with Darwin, and which, I am happy to say has never been doubted, is that the idea of what is now termed 'natural selection' or 'survival of the fittest' together with its far-reaching consequences, occurred to us *independently* and was first jointly announced before this Society fifty years ago. But what is often forgotten by the press and the public is that the idea occurred to Darwin in 1838, nearly twenty years earlier than to myself (in February, 1858); and that during the whole of that twenty years he had been laboriously collecting evidence from the vast mass of literature of biology, of horticulture, and of agriculture; as well as himself carrying out experiments and original observations, the extent of which is indicated by the range of subjects discussed in his *Origin of Species* and especially in that wonderful storehouse of knowledge, his *Animals and Plants Under Domestication*."

Owing to the perfect candor and justice which characterized both these great men, there has never been any real conflict of claims between Wallace and Darwin. The facts of the case are well established. But Wallace's specific statement, though it tells nothing new as to the facts, tells much about the man: it is of the highest value as an expression of character. The same sort of value attaches in even greater degree to the whole of the Darwin-Wallace correspondence, which forms what is undoubtedly the most important section of Mr. Marchant's book. Some of these letters have been published before: others have not, and the desirability of bringing them all together in proper sequence is obvious.

In the lives of no other great thinkers and writers is there anything that quite parallels the friendship of Wallace and Darwin. The two men were equal in high-minded devotion to the truth, and at the same time both were capable of an enthusiasm, a generous warmth of feeling, that makes their much-respected friend and co-laborer, Herbert Spencer, seem by contrast a mere frigid thinking machine. As a result, they longed to reach complete agreement, while they were doomed perpetually to disagree, not indeed as to the fundamentals of the thesis they held in common, but as to some of its subordinate features. "I grieve to differ with you," wrote Darwin to Wallace, "and it actually terrifies me and makes me constantly distrust myself. I fear we shall never quite understand each other."

It is rather interesting to note that so far as the letters show,

it was generally Wallace who struck the dominant note in the harmony of the two. It is he who hopefully raises difficulties and suggests happy solutions; it is he who is ever cheerfully confident of ultimately bringing round his friend to his own point of view. It is Darwin, on the other hand, who is most painfully conscious of the difficulties of his task and of the limitations of human understanding. If Darwin were the greater scientist, Wallace seems to have possessed the more adventurous and, one is tempted to say, the more fertile mind.

The main fact, however, is that the essential harmony of the two was never broken. The long series of letters that passed between them during the period from 1857 to 1881 not only traces with a peculiar poignancy of interest the advancement of the idea of which both men were prophets, but forms a lasting monument of character—of loyal friendship cemented by intellectual honesty.

In addition to the Darwin letters, the book contains a large quantity of Wallace's other correspondence. In expressing to various friends his views on biology, on social and political topics, on astronomy, on spiritualism, Wallace introduces one more directly and familiarly into his intellectual life than he does even in his autobiography. His letters reveal a mind that united breadth with exactness, versatility with earnestness. Wallace had a way of seizing upon issues that were vital and that have remained vital. His words have an urgent, contemporary ring, and in reading his letters one seems to be listening to the voice not of one man but of many. No more than John Burroughs could he close his eyes to the essential mystery of life. To a correspondent who had made some inquiry as to the cause of the varying colors in hairs and feathers, he wrote: "The purpose or end they serve, I have, I think, sufficiently explained in my *Darwinism*. . . . But the 'why' which goes further back, to the directing agency which not only brings each special cell of the highly complex structure of a feather into exactly its right position, but further carries pigments or produces surface striae . . . also to their exactly right place, and nowhere else—is the mystery which if we knew, we should (as Tennyson said of the flower in the wall) 'know what God and man is.' All theories of heredity, including Darwin's pangenesis, do not touch it." No more than William James (to mention another scientist who could not be suspected of being obsessed by the mysterious) could Wallace acquiesce in the dismissal of all "spiritualistic" phenomena as inconsequent and profitless. He was as vehement in his denunciation of "landlordism" as was Henry George or Joseph Fels. In one passage we find him predicting (1878) that whatever power the Turks retained in Europe would "most certainly involve another war before twenty years are over." In another, he suggests that, "perhaps in the not distant future, Russia may become the most advanced instead of the most back-

ward in civilization—a real leader among nations, not in war and conquest but in social reform.” In one letter he criticizes Professor Lowell’s views on the habitability of Mars; in another he argues strongly for an eight-hour day. All this from a man who was so whole-souled a naturalist that “in describing his first sight of the *Ornithoptera cræsus*, he says that the blood rushed to his head and he felt much more like fainting than he had done when in apprehension of immediate death!”

The narrative parts of Mr. Marchant’s book, though adequately informing, are somewhat labored and over-cautious in style. In particular is the author’s rather half-hearted attempt to compare the lives and minds of Wallace and Darwin unsatisfactorily weak and tentative. The book as a whole brings a welcome addition to our knowledge of a really great man.

FRENCH POLICY AND THE AMERICAN ALLIANCE OF 1778. By Edward S. Corwin. Princeton: Princeton University Press, 1916.

No sort of history is more difficult of satisfactory analysis than that of international relations, for the historian is in this case obliged not only to determine matters of fact and to trace causes, but also to ascertain motives; and the motives of a foreign policy are notoriously hard to penetrate. To begin with, it is sometimes by no means easy for the student to understand exactly what is meant by the motives of a nation in its foreign relations. Vagueness on this point, or uncertainty of emphasis on the part of the historian, leads to discouraging vagueness of conception in the mind of the reader. If it is clearly understood that by the policy of a nation is meant the controlling ideas of those who guided its destinies in a given period—the ideas that were actually effective—the matter is simplified; but then it becomes a task of peculiar delicacy to reduce to their basic elements the conflicts of contemporary opinions, theories, and interests; to distinguish between ostensible and real motives, and finally to avoid being unduly influenced by the natural assumption that what would seem to modern minds the obvious motives were really those which had weight with the statesmen of a past age.

No sort of history, however, is more fascinating, or potentially more enlightening, than this of international relations; for it is precisely through the shifts and pretenses, the often mistaken aims, and the inadequate principles of diplomatic action that the outlines of world-history may be made out.

The notable success of Professor Corwin in overcoming the difficulties just referred to and in eliciting the full interest and value of his subject, in his recently published study of the Franco-American alliance of 1778, is due to his thorough mastery of the